A BRIEF DISCOURSE Concerning the NOTES OF THE CHURCH.

With some *REFLECTIONS* on Cardinal BELLARMIN's Notes.

LICENSED,
April 6. 1687. *JO. BATTELY.*

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The Fourth Note of the CHURCH EXAMINED,

VIZ.

AMPLITUDE, *or Multitude and Variety of Believers.*

Quarta Nota eſt Amplitudo, ſive Multitudo & Varietas Credentium. Bellarm. L. iv. c. vii. de Notis Eccleſiæ.

IMPRIMATUR.

*Apr.*27. 1687. *GUIL. NEEDHAM.*

WE could very willingly appeal to our Adverſaries themſelves, were they unconcerned, whether a plainer Proof can be given of a Baffled Cauſe in a Controverſy relating to any Point of revealed Religion, than for the Aſſertors of it to decline maintaining it by thoſe Books, which alone can acquaint us with Divine Revelations. But 'tis Notorious that the *Romaniſts* are highly chargeable upon this Account, in their Endeavours to perſuade the World, that *theirs* is the only true Church. They need not be told, that we are beholden to the *Holy Scriptures* for our having any Notion of ſuch a thing as a *Church*, and they and we are agreed that *that* only is the true *Chriſtian Church*, which profeſſeth the true *Chriſti-*

an Faith: and therefore how is it poſſible they ſhould not be aware, that the beſt way to be ſatisfied whether thoſe, who challenge to themſelves the Title of the *True and Catholick Church*, have it really belonging to them, is, to examine their Faith by the Holy Scriptures? Which 'tis hard to imagine they can think to be *ſo imperfect a Rule* of Faith, as to believe it a juſtifiable thing to be ſo averſe to this Method, as we have ever found they are. This we of the *Reformation* have always ſtuck to, and we are deſirous of nothing more, than that it may be tryed by the Faith we profeſs, whether we are ſound Members of the Catholick Church, and the ſoundneſs of our Faith may be tryed by the Scriptures.

But inſtead of taking this Courſe, thoſe of the *Roman* Communion have invented and do inſiſt on a Company of Notes and Characters of the Church, which are either not to be met with, or are far from being plainly delivered, in Scripture. Had this been *our* practice, I appeal to their own Conſciences, whether they could have imputed it to a better Cauſe, than our being conſcious to our ſelves of the diſagreeableneſs of our Faith with the Doctrine of Scripture, and our not daring to have it brought to this Touch-ſtone.

Of this ſort of Notes Cardinal *Bellarmine* hath given us no fewer than *Fifteen*, among which he could afford no Place to this Note of ours; though 'tis as evident as the Light, that this one alone would have ſignified much more to his Purpoſe, than all *that* long Bead-roul put together.

The Deſign of this Diſcourſe is to examine his *Fourth* Note, viz. *Amplitudo, ſive Multitudo & Varietas Credentium. Amplitude, or Multitude and Variety of Believers.* And how far he makes it to extend, his next Words inform us, viz. *Eccleſia enim verè Catholica, non ſolum*

ſolum debet amplecti omnia Tempora, ſed etiam omnia Loca, omnes Nationes, omnia Hominum Genera. The truly Catholick Church ought not only to comprehend all Ages, but alſo all Places, all Nations, and all Sorts of Men. And,

Firſt, He endeavours to prove *this* to be a true Note.

Secondly, To make it to belong to the Church of *Rome*, and to her alone.

Thirdly, To perſwade us that thoſe particularly who call themſelves the *Reformed* Churches, can lay no claim to it.

And it ſhall be my Buſineſs,

Firſt, To ſhew that this cannot be a Note of the true Church. And,

Secondly, Suppoſing it to be ſo, that the Church of *Rome* will however gain nothing by it, as to her Pretenſion; nor the *Reformed* Churches loſe any thing: Nay on the contrary, that it will quite overthrow her Pretenſion of being the whole Catholick Church, and do the *Reformed* Churches as great Service, as *Her* Prejudice.

Firſt, I will briefly ſhew, that this cannot be a Note of the true Church. By a *Note* is underſtood a *diſtinguiſhing Character*; but *this* is ſuch a Character of the true Church as no one could *leſs* diſtinguiſh it: And that, whether we conſider the Members thereof under, either the notion of a great *Multitude*, or a great Multitude of *Believers*.

Conſidering them under the Notion of a great *Multitude*, the Church which is *Chriſt's* Kingdom, is far from being diſtinguiſhable as *ſuch* from the Kingdom of *Satan*, which was always incomparably more numerous:

Or from that part of it which consisteth of *Idolatrous Pagans*. What *Romanist* can boast of his *Church*, in reference to this Note, as *Demetrius* the *Silver-Smith* did of his *Diana*, when he said, *That all Asia and the World worshipped her?* Nor can the Church of *Christ* by the Number of its Members be distinguished from the Worshippers of that great Impostor *Mahomet*; which the Sons of the *Roman* Church must especially grant to be far exceeding the Members of Christ's true Church in Number, since they make *themselves* the only Catholicks.

Again, considering them under the Notion of a great Multitude of *Believers*, there was an Age in which the *Orthodox* Christians could not be distinguished from *Hereticks*, by the greatness of their Number (whom the *Romanists* will not admit to be Members of the Church in any sense) for in the Reign of *Arrianism*, *ingenuit Orbis & mirabatur &c. The World lamented and wondred to find it self turned Arrian*; saith St. *Hierom*. And it became a Proverb, *Athanasius against the whole World, and the whole World against Athanasius*. And lastly, the Church of *Christ* is not to be *thus* distinguished from the Kingdom of *Antichrist*. I wish our Adversaries could impartially consider, *whose* Note that of *having Power given him over all Kindreds and Tongues and Nations* is most likely to be: And *who* it is that is described by *sitting, as upon seven Hills, so upon many Waters:* Which Waters are *Peoples, and Multitudes, and Nations, and Tongues*.

Apoc. 13. 7.

Chap. 17. 1. Vers. 15.

These things considered, nothing is more apparent, than that the true Church is neither to be distinguished from other Bodies of Men, or of Professors of Christianity, by the largeness of its Extent, or the Numerousness of its Members; and therefore that a true Note there-

thereof cannot reſult from theſe. And beſides, a true Note of the Church muſt be Eſſential to it, muſt belong thereto *as* the true Church, and therefore is inſeparable from it. But how could Amplitude or Multitude, be aſcribed to the true Church in the Time of our *Saviour*, when he called it *a little Flock*, and ſaid, *Strait is the Gate and narrow is the Way that leadeth unto Life, and few there be that find it*, &c.

But *Bellarmin* pretends to fetch this Note of his out of the *Bible*, and not only to be beholden to *Vincenſius Lyrinenſis* for it, whom he firſt cites in favour of it; tho little to his Purpoſe, as will be ſeen anon. The *Texts* he produceth are *four*; *two* in the *Old* Teſtament and *two* in the *New*. Thoſe in the *Old* Teſtament are, *Pſal.* 2. 8. Where God the Father promiſeth his Son, That *He will give him the Heathen for his Inheritance, and the uttermoſt parts of the Earth for his Poſſeſſion*. And *Pſal.* 72. 8. Where 'tis propheſied, That Chriſt *ſhall have Dominion from Sea to Sea, and from the River unto the Ends of the Earth*. Thoſe in the *New* Teſtament are, *Luke* 24. 47. Where our Lord declareth, That *Repentance and Remiſſion of Sins ſhould be preached in his Name among all Nations, beginning at Jeruſalem*. And *Acts* 1. 8. Where he tells his Apoſtles, That *they ſhall receive Power, after that the Holy Ghoſt is come upon them, and they ſhall be Witneſſes unto him, both in Jeruſalem, and in all Judea, and in Samaria, and unto the uttermoſt parts of the Earth*. And it cannot be doubted but that theſe Texts do prove, that the Members of Chriſt's Church ſhall be a very vaſt Multitude, and that its Amplitude ſhould even extend over all the World. But nevertheleſs,

1. It doth not from hence follow, that the Conjunction of Amplitude and Multitude doth make a Note,

or

or diſtinguiſhing Character, of Chriſt's true Church. It is *one* thing to ſay, it belongs thereto as an Attribute; and *another*, that 'tis appropriated to it as a Note. That may be even Eſſential to a Thing, which yet is not a Note of Diſtinction, or peculiar Property, whereby it may be known from all *other* Things. The power of Senſation is eſſential to a Man, yet for all that, he is not diſtinguiſhable thereby from a Beaſt. But it is evident from what hath been diſcourſed, that the true Church is not to be diſtinguiſh'd from the Kingdom of *Satan*, nor of *Antichriſt*, nor from *Erroneous Sects*, by Amplitude and Multitude: And that theſe together, or apart, are not ſo much as Eſſential to the Church of Chriſt; ſince there was a time when, as hath been ſaid, it was without them both.

2. This is ſo far from being a Note of the Church, that 'tis no more than a variable State and Condition thereof; ſince it hath had, from time to time, its Ebbs and Flows, and hath had ſometimes larger, and other times ſtraiter and narrower Bounds. This the *Cardinal* was aware of, and therefore, among other things he would have to be obſerved for the right underſtanding of this his Note, he ſaith, That *Although the Church ought not neceſſarily to be in all places at the ſame time, yet now it ought neceſſarily to be, or to have been, in the greater part of the World: For 'tis acknowledged by all, even the Hereticks themſelves* (meaning the Proteſtants) *that the Church is now in her old Age, and therefore muſt be paſt growing.* By the way; though all his Hereticks, no doubt, do believe that the Church hath daily grown elder and elder, yet I know not how many he hath found aſſerting, that ſhe is now arrived at old Age. But it will by no means be granted him, that the Church is yet grown ſo old as to be paſt growing, or to have a peri-

period put to its time of Encreasing. And therefore I add,

3. That we have great Assurance that the Church hitherto hath not deserved to be compared with what it shall be before the end of the World, both in respect of its Amplitude, and the number of Believers. For there are very many plain Prophecies from whence this may certainly be concluded; which all, that without prejudice consider them, must needs be satisfied, have not hitherto been accomplished. Namely, those which have reference to the *Calling of the Jews*, and the *bringing in of the fulness of the Gentiles*, and *the most plentiful Effusion of the Spirit*, and *perfect rest from Persecution*, and *universal Peace*, with the most wonderful outward Prosperity of the Church. There are, I say, abundance of the plainest Predictions and Promises of this Nature, which the Church hath not as yet experimented the performance of; and they are expressed in such Words as that it may reasonably be believed, that those great things which God hath heretofore done for his Church, either *Jewish* or *Christian*, are no better than Types and Emblems of what he intends to do, in His appointed time. Among those Predictions and Promises, the Reader may consult these following, which are but a few in comparison of the whole Number, *viz.* in the Old Testament, *Psal.* 22. 27 *to* 31. *Isa.* 2. 1 *to* 6. *Chap.* 11. *throughout*. *Jer.* 32. 37 *to* 43. *Chap.* 33. 7 *to the end*. *Dan.* 7. 13, 14. And in the New Testament, *Mat.* 24. 14. *Rom.* 11. 12. *and ver.* 25 *to* 33. 2 *Cor.* 3. 15, 16. *Apoc.* 20. 1 *to* 7. Though the fulfilling of these Scriptures hath been deferred for so many Ages, yet He is *Faithful that hath promised* so glorious an encrease of His Church, with the other unspeakable Blessings now mentioned, and will fulfil them when the Time is come which

which His infinite Wisdom knows to be the fittest for that Purpose.

And thus much may suffice to be said in reference to the Cardinal's proving this Note by *Scripture.*

As to those Words, in the next place, of *Vincensius Lyrinensis,* in his *Commonitorium,* which he produceth for the confirming thereof, viz. *Eos propriè esse Catholicos, qui tenent id quod semper, quod ubique, quod ab omnibus creditum est. Those are properly Catholicks, who hold that which hath been always, every where, and by all believed.* I answer,

1. That *Vincensius* doth not pretend to give us, in these Words, a Note of the Catholick *Church,* but of such a *Christian.* This is evident at first sight: And so is this,

2. Whereas he makes it the Character of a true Catholick, to hold what hath been believed *semper, ubique & omnibus,* it cannot be hence inferred, that he believed Amplitude, or a Multitude of Believers to be so much as an Attribute of the Catholick Church; and therefore much less a Note.

3. If these Words lay down a true Note of a Catholick Christian, then no Body of Christians can be more evidently proved to be no true Catholicks, than those of the *Roman* Communion may, in all those Articles of Faith which are peculiar to themselves. For, as to Points of mere Belief, how much more than the *Apostles Creed* can they shew us to have been received, *always, every where, and by all Christians?* But as for that large Addition of *Tridentine* Articles, annexed to that Creed by P. *Pius* the 4*th,* no unbiassed Person can believe, they have ever done any thing *like* proving, that any of them have been received *always,* and much less *every where,* and by all those whom themselves own for Catholick Christians.

4. By

4. By this Note of a Catholick, no Society of Christians can bid so fair for Catholicism, as the Reformed Churches, but especially the Church of *England*; whose avowed Principle it is, *to receive nothing as an Article of Faith, but what is contained in the holy Scriptures, or may be proved thereby.* Nor doth she embrace any one Doctrine as an *Article of Faith*, but what is clearly expressed in those Books, of whose Canonicalness there never was the least Dispute in the Primitive Church. Artic. 6.

Secondly. I proceed to shew that if we should acknowledg this to be a true Note of the Catholick Church; instead of enabling the Church of *Rome*, to make good her Pretension of so being, it will destroy it: And instead of doing Disservice to the Reformed Churches, it will do them excellent Service, and be a certain Argument of their being true Parts of the Catholick Church. And,

1. I will shew that it will not at all Advantage the Church of *Rome* as to that her Pretension, and therefore can do *us* no Prejudice. The Cardinal proves,

(1.) *That his Church began to fructify throughout the World in the Days of the Apostles*, from these Words of St. *Paul*, Col. 1. 6. *The Truth of the Gospel is come unto you, as it is in all the World, and bringeth forth Fruit, as it doth also in you*, &c. But what is this to *his* Church? Is the Gospel's bringing forth Fruit in all the World, the same thing with the Church of *Rome*'s so doing?

(2.) He adds the Authority of several *Fathers*, for this Church's being spread in *their* Time, all over the then known World, but gives us none of their Sayings except St. *Prosper*'s. The first Father he cites is St. *Irenæus*, in the 3*d* Chapter of his Book. But the Father here only saith, *That this Faith* (which he sums up immediately before, and is but the chief part of the Edit. *Paris.* p. 53.

Apoſtle's Creed) *the Church diſſeminated throughout the World diligently preſerves, as if it were confined but to one Houſe.* But how doth this concern the Church of *Rome*? Which is not once mentioned with others here particularly named; except we could be made to believe that whereſoever the Word *Church* is found, *that* Church is ſtill to be underſtood. Next he cites *Tertullian adverſus Judæos*, and having ſearch'd that Book, *theſe*, or *none*, are the Words he means, viz. *Thoſe Words of* David *are to be underſtood of the* Apoſtle's, *their Sound is gone forth in all the Earth, and their Words unto the End of the World: For in whom have all Nations believed, but in* Chriſt, *who is now come? The* Parthians, Medes, Elamites, *and thoſe that inhabit* Meſopotamia, Armenia, Phrygia, Cappadocia, Pontus, Aſia *and* Pamphilia, Egypt, Africa, *and beyond* Cyrene, *the* Romans *and* Jews *now in* Jeruſalem, *and other Nations; as now of the* Getuli *and* Moors, *all* Spain, *divers Countries of the* Gauls, *and thoſe of the* Britains, *which the* Romans *could never conquer, are ſubject to Chriſt*, &c. But I again ask, What is all this to the Church of *Rome*, more than to any other particular Church belonging to any one of the many Nations, of which that of the *Romans* is one, and two whole Quarters of the World, here mentioned?

Edit. *Rig.* p. 189.

Edit. *Oxon.* p. 108.

His *third Father* is St. *Cyprian*, in his Book *de Unitate Eccleſiæ*. But here is nothing he could fancy to be for his purpoſe, except *theſe* Words: *The Church is one, which by its Fruitfulneſs is extended into a Multitude; As there are many Rays of the Sun, and but one Light*, &c. *So the Church of our Lord, which being filled with Light, ſends forth her Beams through the whole World, is but one Light, which is diffuſed every-where.* But though this be ſaid of the Catholick Church; is here the leaſt Intimation that the Church of *Rome* is this Catholick Church? After St.

St. *Cyprian* follow ſeveral of the *later Fathers*, their Books being only directed to. But the narrow room I am confined to, will not permit me to examine them; nor need we look any farther to be ſatisfied, how this greateſt Man of the *Roman* Church condeſcended to the moſt ſhameful impertinence, in citing Scripture and Fathers for the doing her Service. But we muſt not overlook St. *Proſper*'s Verſes, in his Book *de Ingratis*, *viz.*

Sedes Roma Petri, quæ Paſtoralis Honoris
Facta Caput Mundo, quicquid non poſſidet Armis,
Relligione tenet——————— i. e.

Rome *the Seat of* Peter, *being made the Head of Paſtoral Honour in the World; whatſoever Country ſhe poſſeſſeth not by her Arms, ſhe holds by her Religion.*

But, conſidering how early this Father lived, *viz.* about the beginning of the *Fifth* Century, he could mean no more than *this*, That the Church of *Rome*, the moſt Honourable of all other (by means of that Cities being the ancient Seat of the Emperors) keeps ſtill poſſeſſion of thoſe places by the Religion they received from Her, over which ſhe hath loſt Her Old Dominion. And what is this, but *another* plain Inſtance, of moſt idle quoting of Ancient Authors? Not to reflect upon *Fetching Arguments from Poetical Flouriſhes.*

But, not to ſtand to conſider *how* Ample the *Roman* Church was in the times of thoſe Fathers, nothing is more evident, than that *that* part of Chriſtendom ſhe took up, was but a ſmall Spot of Ground compared with the Space *thoſe* Churches filled; which, tho they held Communion with Her, were *diſtinct* Churches from Her, and owned no Subjection to Her. And it was about,

or above, an *Hundred* Years after the *youngeſt* of thoſe Fathers, that the Pope was inveſted by that Execrable Wretch *Phocas* (a Bleſſed Title in the mean time) with the Primacy over all Churches. And *Gregory the Great*, who died in the Beginning of the *Sixth* Century, not only ſharply inveighed againſt *John* Patriarch of *Conſtantinople*, and his Succeſſor *Cyriacus*, for aſſuming to themſelves the Title of *Univerſal Biſhops* (though there was no appearance of their deſigning any thing more thereby, than an Addition of *Honour* (not of *Power*) to that Patriarchate) but alſo called thoſe who ſhould affect ſuch a Haughty Title, the *Forerunners of Antichriſt*. And, as theſe Biſhops taking this Title, was a Demonſtration, that they acknowledged not the leaſt Subjection to the Biſhops of *Rome*; ſo Pope *Gregory*'s calling thoſe Biſhops who ſhould ſo do, without Exception, *Forerunners of Antichriſt*, is as plain a Proof, that the Biſhops of *Rome* to *his* time, did not look on themſelves as having a Primacy over all Churches. And 'tis manifeſt that in the time of the Council of *Nice*, the Church of *Rome* was not thought to include the Catholick Church, or to be any more than one part thereof: This, I ſay, is manifeſt from the *Sixth Canon* of that Council, viz. *Let the ancient Cuſtoms be preſerved, for the Biſhop of* Alexandria *to have Juriſdiction over* Egypt, Lybia and Pentapolis; *becauſe the Biſhop of* Rome *hath a like Cuſtom, &c.* Which is as much as to ſay, that the Biſhop of *Alexandria* had then the ſame uncontroulable Power in his large Juriſdiction, that the Biſhop of *Rome* had in *his*. And therefore *that* Council knew nothing of *this* Biſhop's having any Power over the *Alexandrian*, and much leſs over the *whole Catholick* Church. Nor is any thing more certain, than that the mere Superiority of *Honour*, which the *Roman* Church had, was founded on no Divine Right,

Greg. Epiſt. 37. & 70. *lib.* 11. & Ep. 30. *l.* 4.

Right, but only on *that Cities* being the Seat of the Empire. For, as the *Second General Council*, viz. that of *Conſtantinople*, decreed in its *Third Canon*, That the Biſhop of *Conſtantinople* ſhould have the privileds of Honour *next* to the Biſhop of *Rome*; upon the account of its being the Imperial City, and therefore called *New Rome*: So in the *Twenty eighth Canon* of the *Fourth General Council*, *viz.* that of *Chalcedon*, it was ordained, that for the *ſame* Reaſon, the Biſhop of *Conſtantinople* ſhould have *equal* priviledges with the Biſhop of *Rome*. So that 'tis a plain Caſe, that whoſoever ſhall undertake to prove from any Sayings of the Ancients, for the firſt 500 Years at leaſt, that the Church of *Rome* and the *Catholick* Church were reputed to be the *ſame*, and conſequently that whatſoever they ſaid of the Amplitude of *this* is to be underſtood of *that* Church, muſt neceſſarily make as ſad work of it, as *Bellarmin* hath here done. And therefore it is apparent too, that no Service can be done to the Church of *Rome* by this *Note*, as to her pretenſion of being the true, Catholick Church: From whence it will likewiſe follow, that no *prejudice* can from thence accrue to the *Reformed* Churches. But this is not all; For,

2. This Note, were it a true one, would be *Deſtructive* to that her Pretence, and do the Reformed Churches great *Service*, *viz.* in demonſtrating them to be true parts of the Catholick Church. *This* alſo may be concluded from what hath been ſaid, but it will be made *more* evident by theſe following Conſiderations.

1. If the Church of *Rome* had as Ample a Spread over the World, for ſome of the firſt Ages, as *Bellarmin* contends for, *this* would far more redound to the Advantage of our Churches of the Reformation (were *Amplitude* a diſtinguiſhing Property of the Church) than to the Ad-

Advantage of the preſent Church of *Rome*, becauſe that Church *then* was more *ours*, than now it is the *Romaniſts*. For there can ſcarcely be a greater Diſagreement in *Doctrine* and *Worſhip* between any two *Chriſtian* Churches, than there hath for a long time been between the *ſame* Church as ſhe was *then*, and is *now*. But the Agreement is as great between the Ancient Church of *Rome*, and *our* Churches; and eſpecially between Her and the Church of *England*. This our Adverſaries could not but ſee, would they impartially compare the *Doctrine* and *Worſhip* of each together. And the only Quarrel they have with us, is, that we will not admit more into *our Creed*, than the Chriſtians of the Firſt Ages did into *theirs*: And that we worſhip God only by the alone Mediation of Jeſus Chriſt, as *they* did: That our Laity partake of the Communion in both kinds, as *theirs* did. And, in ſhort, that we believe the Holy Scriptures to be a compleat Rule of Faith, as it was every where believed to be by the Primitive Catholicks; and that we will not receive into our Worſhip the *Roman* Novelties; thoſe things which were utterly unknown to both the *Roman* and all *other* Churches in *thoſe* Ages.

Now, whereas the *Cardinal* would have it obſerved, for the better explaining the meaning of this Note, *That if one Province alone ſhould retain the true Faith, it might properly be called the Catholick Church, ſo long as its Faith is one and the ſame, with that which at one time or other had prevailed in the whole World*: We deſire no greater Advantage to *our* Church, and all other in Communion with Her; ſince *theſe* and *thoſe* Churches which in the Primitive Times were extended all over the then known parts of the World, are agreed in much more than all the Fundamental Points of Faith.

2. It hath been eſtimated upon Computation, that the Churches ſubject to the *Roman See* exceed not much the Reformed Churches in Amplitude, or Multitude of Members: Eſpecially ſince *Italy*, *Spain*, and *Portugal* are detained in the *Romiſh* Religion, not by Choice or Judgment, but by Ignorance and the Tyranny of the Inquiſition. But who can be ignorant that the Church of *Rome* bears not the leaſt proportion upon thoſe Accounts, with theſe Churches conſidered in *Conjunction* with that part of Chriſtendom which agreeth with them, as in all the main Points of Chriſtianity, ſo in refuſing Subjection to *that* Church; and in moſt of thoſe Doctrines and Practices, which we condemn in Her as contrary to Holy Scripture, or as not founded thereon (and yet made neceſſary to Salvation by Her) and not taught by the Primitive Church? So that ſhould all the Churches which deny that of *Rome* to have any Authority over them, deal with *Her* as ſhe hath dealt with *them*, and pronounce Her to have nothing more left Her than the mere *Name* of a Church; this Her Note would be an unanſwerable Objection againſt Her being *A true Church*, as well as *The true Church*; on ſuppoſition that (as ſhe holds) of two Parties of Chriſtians rejecting Communion with, and unchurching each other, but one of them can be a *true Church*. That ſo large a part of Chriſtendom, I ſay, agrees with the Reformed Churches in all the Grand Articles of Faith, and in the Chief of thoſe wherein they are at Varience with the Church of *Rome*, as makes the whole an incomparably greater Body of Believers than all thoſe *together* who own that Church for their Mother, is ſo notorious, that 'tis impoſſible our Adverſaries ſhould diſpute it.

See the Preface *to* Ererewood's *Enquiries.*

The *Cardinal* indeed tells us, on this Note, That *Beſides all* Italy *and* Spain *and almoſt all* France, *which the Church*

Church of Rome *poſſeſſeth: And beſides* Germany, England, Poland, Bohemia, Hungary, Greece, Syria, Æthiopia, Egypt, *in which many Catholicks are found; even in the New World* (viz. America) *She hath Churches without the mixture of Hereticks.* And we can Reply, That Beſides, *England*, *Scotland* and *Ireland*, in which Proteſtancy is the National Religion; and in the two former of which, the Number of Papiſts is very inconſiderable: And beſides *Denmark*, *Norway*, *Sweden* and the *United Provinces*, in all which 'tis alſo the National Religion: And beſides *Germany*, *Switzerland*, *Hungary*, *Tranſilvania*, in which are abundance of Proteſtant Churches (as there were lately in the Kingdom of *France* too, and 'twill never be forgot by what Methods they have been extirpated); Beſides all thoſe Countries, I ſay, the Proteſtants have alſo *their* Churches in the *New World*, no leſs *without the mixture of Hereticks*: And theſe conſiſt of other kind of Believers than thoſe the *Romaniſts* boaſt of in that Quarter. For, whereas *Surius* and others have told prodigious Stories of incredible Numbers of them, that have been baptized by particular Prieſts; *Acoſta*, tho a *Jeſuit*, acknowledgeth that *Many of them were driven to Baptiſm as Beaſts to the Water.* And *Oviedo* ſaith of *Cuba*, *That there was ſcarcely any one, or but extremely few, that willingly became Chriſtians.* And both *he* and *Benzo*, who were long converſant in thoſe parts, ſay of *Cuba* and *New Spain*, *That they had ſcarcely any thing belonging to Chriſtianity, beſides the bare Name of Chriſtians. That they only minded the Name they received in Baptiſm, and not long after forgot that too.* And the *former* of theſe makes this no matter of Wonder, ſince he declares their *Converters* to be no better Chriſtians than theſe *Converts*: And excellently expoſtulates with them about the horrible Wickedneſs of their

De Procur. Ind. Sal. *l.* 6. *c.* 3.
Ovied. Hiſt. Ind. Occid. *l.* 17. *c.* 4.
Benzo Hiſt. Nov. Orb. *l.* 2. *c.* 19.

their Lives; telling them that would they give the poor *Indians* good Examples, this Method would ſignify much more towards the making of them good Chriſtians, than *that* Courſe they took with them. And the old Monſieur *Arnaud*, in an Aſſembly at *Paris*, ſcoffed at the *Jeſuits* for the Converſion of the *Indians*; calling it a brave *warlike Converſion*, *Converſionem bellam & bellicoſam*; and telling them that they had converted *Gladium oris in os Gladii*.

And whereas the *Cardinal*, in the Words following thoſe laſt cited, makes this flouriſh, *that* Rome *hath Churches in all the four Parts of the World*; *to the* Eaſt *in the* Indies, *to the* Weſt *in* America, *to the* North *in* Japan, *to the* South *in* Braſil, *and the uttermoſt Part of* Africa: If his meaning was *more* than *this*, That there is no Country in all thoſe Parts, but what hath *Romaniſts* in it, it was (to ſay no worſe) a *mere* Flouriſh: If he meant *no more* than ſo, *we* may dare to affirm as much concerning Proteſtants. But it matters not much whether we can or no, ſince there are infinite Numbers of Chriſtians, who, though they bear not the Name of *Proteſtants*, yet agree with them in not being *Papiſts*, and (as was ſaid) in all the great Points of the Chriſtian Religion; whether of Faith or Practice.

To paſs by the Chriſtians under the Patriarch of *Mozall*, of whom *Poſtellus* ſaith, *Though they are but few in compariſon of what they have been, yet they are many more than us* Latines. To ſay nothing neither of the *Armenian* Chriſtians, falſely called *Neſtorians* (whoſe *Catholick*, as they call their Patriarch, Coſmog. p. 69.

See Brerewood's Enquiries, *p.*211. *last Edit.*

arch, *Otho Frisingensis* reports to have under his Obedience above a *thousand* Bishops, from the Report of his Legats sent to *Rome*) both which vast Bodies of Christians acknowledg no Subjection to the See of *Rome*: I say, to pass by *these*, we need not instance in *any* besides the *Greek* Church, for the foresaid Purpose: Which hath had an uninterrupted Succession of Bishops from the Apostles, and is of greater Antiquity than the Church of *Rome*, and which hath produced *more Fathers* than *that* Church. This Church is divided into many Nations, as the *Hyberians*, the People of *Colchis* (now *Mengrelia*) the *Arabians*, *Chaldæans*, *Æthiopians*, *Ægyptians*, *Moscovites*, *Bulgarians*, *Sclavonians*, *Albanians*, *Caramanians*, *Walachians*, *Moldavians*, *Græcians*, &c. And we may guess what a huge Disproportion there is in Largeness, between all the *Greek* Churches, and those Subject to the Church of *Rome*, by *this*, That the Countries in *Europe* and *Asia*, which the *Moscovites alone* inhabit, are computed to be near of as great an extent as *all Europe* besides.

The *Greek* Church hath *Four Ancient Patriarchs*, the *Constantinopolitan*, the *Alexandrian*, the *Antiochian*, and the Patriarch of *Jerusalem*. And since the Patriarchate of *Constantinople* hath been under the *Turkish* Tyranny, there hath been a *Fifth* Patriarch, *viz.* of *Mosco*. *Cyril* Patriarch of *Alexandria*, and since of *Constantinople*, *Bellarmin*'s Contemporary, saith of the *Greek* Church dispersed through the foresaid Nations, that *They are stedfast in the Faith of Christ: That no Innovation in Matters of Faith is found among them*; *and but only some difference in Ceremonies*. He acknowledgeth that some of those Nations

Ep. 2. ad Vytenbogard. inter Ep. præst. Vir. *p.* 399. *in Octavo.*

are

are not free from Superſtition; but adds, that *without detriment of the Faith it is connived at, becauſe it can't be remedied, in regard of many Difficulties: But in thoſe things which belong to the Eſſence of Faith, Perſeverantes ſunt & permanentes, they are fixed and unalterable.* He alſo writes, that *Whereas the Oriental Churches ſeem to be Reproached for their Ignorance; Philoſophy and other ſorts of Learning being gone from thence into other parts, ſince they have been oppreſt with many Miſeries by reaſon of the Tyranny of the* Turk, *yet they reap no ſmall Advantage hereby; becauſe by this Means they are unacquainted with thoſe Peſtiferous Queſtions, which at this time infect Mens Ears; and with the new Monſtrous Portentous Doctrines:* And 'tis plain what Doctrines he chiefly meant. He adds, that *They are content with incompta Fides, a plain undreſt Faith, taught them by the Apoſtles and their Anceſtors, and herein they perſevere even unto Blood:* That *They keep* ὀρθοδοξίαν *integram, the Faith entirely:* That *They ſee themſelves bereft of all their Subſtance, their Children ſnatch'd from their Embraces; and are continually brought into the greateſt Tribulations, yet it is not grievous to them to ſuffer theſe things for the Faith of Chriſt*, &c.

Ep. 1. ad eundem. ibid. p. 369.

See the Rnd. Dean Stillingfleet's *Defence of the* Greek *Church from the* Romaniſts *charge of Hereſy. In his Learned Vindication of Arch-Biſhop* Laud.

So that the *Motto* which *Minutius Felix* made for the Primitive Chriſtians, *Non magna Loquimur ſed Vivimus*; *Great things are not ſo much* Talk'd *as* Lived *by us:* This Great Prelate (whoſe Fidelity in this Account is unqueſtionable, he being a Perſon of as fam'd *Piety* as *Learning*) doth aſſure us is deſerved by theſe *Greek* Chriſtians. But for all this, They muſt all be doom'd to Hell Torments, as effectually as the Church of *Rome*'s Sentence can do it, becauſe

becauſe they will not Truckle under *Her*, and ſo be made ſubject to a double Bondage.

And thus have I ſufficiently ſhewed, That it would be for the *Intereſt* of the Reformed Churches, that Cardinal *Bellarmin*'s *Fourth Note* of the Church were as *true* as we have proved it falſe: And that it would then *overthrow* inſtead of *eſtabliſhing* the Church of *Rome*'s marvellous Pretence of being *The* True or Catholick Church.

THE END.

Pag. 80. lin. 18. *read*, *ab omnibus.*

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